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Essays, Expositions, &c.

PETER WALDO.

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God has never left himself without a witness in any age of the world. The light of His word may sometimes have been obscured; His truth may have been concealed beneath ignorance, prejudice, and sin; while not unfrequently opposition has done all it could do to prevent men from searching after, if haply they might find, that true and heavenly wisdom which God has promised to bestow on all who seek it. It is encouraging, therefore, to know that even when there has been the greatest amount of moral and spiritual darkness covering the earth, and the smallest apparent light and life pervading the professing church, God has raised up one after another whom he has sent forth into his vineyard to "Cry aloud and spare not," while proclaiming the truth as it is in Jesus, even though bonds and imprisonment awaited them, and not unfrequently they may have had to seal their testimony with their own blood.

The church of Rome, from the days of Constantine, has ever been a corrupt and persecuting church. We can find no period in her history, after she became a State church, when she did not "love darkness rather than light, because her deeds were evil;" and not unfrequently has she made herself "drunken with the blood of the saints and with the blood of the martyrs of Jesus;" her policy having always been persecution even unto death towards all those who would not fall down and worship the images which she has set up. And what the Romish church has been in the past, she is at the present time,—for is not her infallibility one of the dogmas most firmly believed and most strenuously upheld by her devoted adherents? Such being the case, we, as Nonconformists, and still more as the followers of Christ, cannot be indifferent to the rapid strides which popery is making within that church which claims to be, as by law established, the Church of England. For in these days of ritualistic observances, when popish vestments are worn and priestly functions assumed; when an altar is erected, candles lighted, incense burned, and even the host elevated; when these things are done by professed Protestant ministers and in professed Protestant churches, then surely the Church of England can no longer boast that she is the "bulwark of Protestantism;" and it becomes us more than ever to be living witnesses for God, firmly maintaining

and consistently advocating his truth, in opposition to every departure from the spirituality and simplicity of his word.

In order, therefore, the more to strengthen and encourage us in the work to which we may be called, it is well sometimes to look back and see what some of God's servants have done and suffered in the past; and Peter Waldo, whose name occurs at the head of this paper, is not unworthy of our serious attention with this object in view. He has never yet found a biographer, and the materials are scant from which any particulars of his life can be gleaned; but we know that he was a reformer before the Reformation, and that he long and earnestly protested against the theological and ritualistic errors of the times in which he lived. The exact date and place of his birth are somewhat uncertain. Mosheim says that "he was born at Vaux, or Valdrum, or Validium, a town in the Marquisate of Lyons in France;" and the year of his birth we should think would be probably about 1130. What is certain is that he was a wealthy merchant of Lyons, whose exemplary life, and whose noble sacrifices in the cause of truth and righteousness not only influenced the age in which he lived, but also tended greatly to the overthrow of error, and to the establishment of liberty of conscience in succeeding generations. It would seem that, early in life, he was one evening sitting at the supper table at a pleasure party, when without any premonition whatever, one of the friends with whom he had been conversing suddenly fell down dead. This sudden and solemn event arrested his attention most forcibly, and he at once began to think seriously of his own approaching dissolution, and under the terrors of a guilty and awakened conscience he procured a copy of the Latin Bible, the only edition of the Scriptures at that time in Europe, and attentively and prayerfully commencing to study its sacred pages, he soon found the pearl of great price, and obtained peace through the blood of atonement. It was not long before the love of Christ constrained him to seek the salvation of his fellow creatures. It was about this time that Pope Innocent III. required that the doctrine of transubstantiation should be acknowledged by all men, who were every where required to fall down and worship the consecrated wafer as God. The city of Lyons itself was now sunk into a state of great darkness and superstition, and the behests of the Court of Rome were therefore readily obeyed. But Waldo, fired with a holy zeal, lifted up his voice against these abominations, and immediately determined to devote himself unreservedly to the service of God and the dissemination of his word. He therefore abandoned his merchandise, distributed his wealth among the poor, and began earnestly to prosecute the work of an evangelist and reformer.

Being a man of learning, one of the first things he now attempted was to give the people a translation of several portions of Scripture in a language which they could understand. This translation, called the Provençal or Romaunt Version, was forbidden and condemned by the council of Toulouse in 1229. That our readers may see what this version was like, we give them a specimen taken from John i. 1, 2:—"Lo filh era al comenczament, e lo filh era enapres Dio, e Dio era lo filh. Aiczo era al comenczament enapres Dio."

The better Waldo became acquainted with the Scriptures, the more certain did he become that the doctrines of the Church of Rome were not the doctrines which were according to godliness, and which he found revealed in the Bible; and the more determined did he also become to proclaim the truth as it is in Jesus whether men would hear or forbear. Therefore about the year 1165, he assumed the character of a public teacher, and not only did he preach the word himself wherever he went, but he also maintained at his own expense several persons, whose work it was to visit among the people, to whom they were to read and expound the Scriptures; and which they did, we are told, somewhat in the following manner:—"They show some merchandise, as rings or robes, to lords and ladies to buy. If they sell these, and are asked, 'Have you any more to sell?' the answer is, 'I have far more precious jewels than these, which I will give you, if you will not betray me.' Safety being promised, 'I have a gem shining from God, so radiant that it kindles the love of God in

the hearts of those who possess it.' The travelling merchant then reads some chapter out of his manuscript of the gospels." And having done so he frequently left it with his hearers.

Everywhere the people seemed prepared to hear the word, and large numbers of persons gathered round Waldo, who being "full of the Holy Ghost and of faith, much people was added unto the Lord." He appears to have continued this work for about three years, when the Archbishop of Lyons becoming enraged at his proceedings endeavoured to apprehend him. Waldo and his companions, therefore, as the Abbot of Clairvaux writes, "fled to other regions and soon became scattered over Gaul, Italy, Germany, England, and Spain. Some fixed themselves in Narbonne, which includes Provence, Dauphine, and Savoy; others fled to the Alps and Lombardy. Peter Waldo came to Belgium, and, in Picardy, obtained many followers. He afterwards passed into Germany and at last settled in Bohemia." And here it is probable he died, after a ministry of about twenty years, in 1179.

In the course of this persecution, wherever Waldo and his followers went, they sowed the seeds of the reformation; everywhere the doctrines preached by him spread extensively, and many of his faithful band of followers were called to test their sincerity and faith by a martyr's death. At Bingen thirty-five persons were burned in one fire; at Mentz eighteen persons were committed to the flames, while at Strasburgh, not fewer than eighty persons were put to death in a similar manner. Multitudes died praising God, and the blood of the martyrs again became the seed of the church, so that in the thirteenth century the principles of Waldo were professed in Bohemia by not fewer than eighty thousand persons.

It is perhaps well to guard against a mistake here, into which many have fallen. Mosheim and several other writers, have stated that the Waldenses took their origin from Waldo. This is entirely an error, which seems to have originated in a confusion of terms. The Provençal word *Vaudois* from which we get *Valdenses* and *Waldenses* is, in Latin, *Vallis*, and in English *valley*; and means simply the inhabitants of the valleys, and not the followers of either Valdo, or Valdus (or Waldo), for as William Jones well says, they were called "Leonists, or the poor of Lyons, after Peter Waldo; they were called Albigenses, from the town of Albi, in the south of France; and Waldenses or Vaudois, from the valleys of Piedmont." Indeed it would appear that these Waldenses existed under different names, such as Cathari, Paterini, Publicani, Albygenses, Vaudois, &c., for a period long anterior to the times of Peter Waldo. Robinson traces back their history at least a hundred and thirty years before Waldo; while two of their manuscripts which have been handed down to us, the one a poem called "The Noble Lesson," and the other a prose treatise on "What is Antichrist?" respectively bear the dates of 1100 and 1120.

These Waldenses were a simple and inoffensive people, "They were clothed," writes one who was an enemy to them, "in the skins of sheep; they have no linen; they inhabit flint stone huts with mud roofs; they have besides, two large caves, set apart, in which they conceal themselves, when hunted down for their heresies." They all, young and old, learned to read and write correctly, and were particularly remarkable for their intent study of the Scriptures, large portions of which they were accustomed to commit to memory and repeat wherever they had opportunity; and Bernard says of them, that they "actually defended their heresies by the words of Christ and his apostles." But by the authority of Rome these heretics were to be exterminated; and it was for the purpose of crushing this church of the mountains and valleys out of existence that Pope Innocent III. established the Holy Inquisition, and proclaimed a crusade against all who held their doctrines. We need not more particularly detail the persecutions they suffered; suffice it to say that although thousands were burnt or otherwise destroyed, yet so mightily grew the word of God and prevailed, that, after three hundred years of cruel sufferings and unexampled privations, they still live on, and the truths they cherised and for

which they bled and died, are still dear to the hearts of hundreds of thousands in all parts of the world.

It is somewhat difficult to ascertain what were the precise tenets held by the various sects which thus early opposed the Church of Rome. But it is certain that however they differed on many points, on one point they nearly all agreed; for to a man, nearly all of them opposed infant baptism. Whether Paulicians, Paterines, Waldenses, Albigenses, Cathari, or Petrobrussians, they agreed in denouncing infant baptism as a human invention, and in declaring that knowledge and faith were necessary previous to the administration of this ordinance. Hence the general Lateran Council in 1179, condemned and anathematized the Cathari for "denying baptism to children;" and the general council at Verona, under Pope Lucius, denounced and anathematized the Albigenses, under various names, for daring to oppose the Church of Rome on the subject of baptism. And thus, too, in the twelfth article of the Confession of Faith adopted by these Christians in 1120 we read, "We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us—namely the renovation of our minds, and the mortification of our members, through the faith of our Lord Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life." So also of Peter de Bruys, who during the same century advocated the same views in the south of France, Mosheim thus writes, "All we know is that he rejected infant baptism; censured with severity the corrupt and licentious manners of the clergy; treated the festivals and ceremonies of the Catholic church with contempt; and held private assemblies in which he explained his peculiar sentiments." And the Cathari are represented by the Abbot Egbert as "insisting that baptism ought to be delayed till they come to years of discretion, and that, even then, those only should be baptised who made a personal profession of faith, and desire it." In point of fact these Albigenses, Waldenses, and others, have always been remarkable for the spirituality of their faith, the simplicity of their worship, and the purity of their lives. "They combat," says their own Treatise of Antichrist, "They combat for the living hope which they have in God through Christ, for regeneration and internal renovation through faith, hope, and charity, for the merits of Jesus Christ, and the all-sufficiency of his grace and his justice."

Thus we think that it is conclusively proved that the Albigenses and Waldenses, those "two witnesses prophesying in sackcloth," were baptists; and that Peter Waldo, and his immediate followers also held the same views; while one and all of them loudly protested against, and zealously opposed, the corrupt doctrines and practices of the Church of Rome. And the lesson which we would learn from all this is, that seeing that the same corrupt doctrines and practices prevail both in the Anglican and Romish churches; and that it is now, according to Dr. Vaughan, "frankly confessed by our ritualists, that their intention is to connect a revived Catholic doctrine with a revised Catholic ritual;" we who profess a purer faith, and who allow none to step between God and our own consciences, should see to it that we maintain our simplicity of worship, our purity of doctrine, and our love of the truth inviolate. Contending earnestly for the faith once delivered to the saints, and yet always speaking the truth in love, we should firmly resist every innovation, and denounce every custom, which has not "thus saith the Lord" to commend it. Thus shall we show that we are good soldiers of the Cross, the Lord's free men, and valiant for the truth as it is in Jesus.

"Who are the free?
They who have scorn'd the tyrant and his rod,
And bow'd in worship unto none but God;
They who have made the Conqueror's glory dim—
Unchain'd in soul, though manacled in limb—

Unwarp'd by prejudice—unawed by wrong;
Friends to the weak, and fearless of the strong.
They who could change not with the changing hour,
The self same men in peril and in power;
True to the law of right, as warmly prone
To grant another's as maintain their own;
Foes of oppression whereso'er it be—
These are the proudly free!"

Scarborough.

STRICTURES ON DR. BUSHNELL'S WORK ON "VICARIOUS SACRIFICE."

BY THE REV. A. M. STALKER, OF SOUTHPORT.

[THE "VICARIOUS SACRIFICE," grounded on principles of Universal obligation. By HORACE BUSHNELL, D.D., author of "Nature and the Supernatural," "Christ and His Salvation," &c. London: Alexander Strahan, 148, Strand; Sampson Low, Son, and Marston, Ludgate Hill. 1866.]

THE title of this volume cannot fail to arrest the devout eye. We have bestowed on its pages no cursory perusal. Many of them we have re-read and re-pondered. The sublime subject on which they treat, has not been our only motive. Respect for the author has greatly influenced us. The name of Dr. Bushnell has charms for not a few, on this side of the Atlantic, as well as in America. From some of the former works of this eloquent writer, we have reaped instruction, gratification, and even delight. His command of language is great, while, occasionally, his style exerts on the reader a kind of fascination. Gladly, therefore, we accord "honour to whom honour is due." We should have been pleased had we felt at liberty to pen nothing except this tribute of admiration. But we do not so feel. On the contrary, fidelity to truth compels us, in the short space allowed us, to speak freely, and kindly too, the thoughts which calm and candid examination of the book before us has suggested.

Seldom have we been more deeply impressed than now, with the wide difference there is, between coming to the Bible asking "What is truth?" and coming to it, bringing a system of theology cut and dry, for the purpose of buttressing it up with inspired quotations which, ere they can do service, must be literally wrested. Justly has Whately somewhere remarked, "It is one thing to desire to be on the side of Scripture, and another thing to desire to have Scripture on our side." While in the "charity that hopeth all things," we do not insinuate the absence in our author of the former desire, it does strike us, that the latter is painfully predominant. If, as Chalmers often used to say, "the language of all sound philosophy is what *findest* thou? and the language of all sound theology is what *readest* thou?" we, at least, dare not endorse the theology propounded in these pages. So far from doing so, our impression is that if here there is "sound theology," not a few volumes found on divinity shelves, both in this and in Dr. Bushnell's own country, may, at once be consigned to the flames, and the loss sustained will be small, compared with the calamity inflicted on the literary world by the burning of the Alexandrian Library. Loss! why, gain will be the result, but "gain" which, tested by the grand old Bible, will constrain us to stand side by side of the great apostle when, estimating "the excellency of the knowledge of Christ Jesus our Lord," he tosses overboard goods which he has deliberately labelled as "dung," that he "may win Christ."

When the author tells us "no doctrine of the atonement, or reconciling work of Christ has ever yet been developed that can be said to have received the consent of the Christian world," he ought to define what he means by "the Christian world." If he refers to those regions of the world where Christianity

has been simply proclaimed, we do not wonder at the absence of such consent, but if, by the phrase, he indicates the majority of Christian men whom the world has seen, we at once deny his statement, "very important," though he calls it. His views of the theology of those who do not like him regard the propitiatory aspect of the atonement as "a mere accident," he broadly declares again and again thus:—"Vicarious sacrifice, not a point in which Christ is distinguished from his followers." "It was vicarious suffering in no way peculiar to Him, save in degree." To suppose otherwise "very nearly unchristianizes Christianity itself." The author acknowledges that the following will sound harshly, but it is not, he says, harshly meant, nor intended to be accusatory, only to express his "strong convictions." Certainly if "strong language" can do so, here it is:—"The supreme art of the devil never invented a greater mischief to be done, or a theft more nearly amounting to the stealing of the cross itself, than the filching away thus from the followers of Christ, the conviction that they are thoroughly to partake the sacrifice of their Master.

What meaning, our readers may ask, does Dr. Bushnell attach to the word "Vicarious?" No question is more natural, and none more important. They could not be more surprised if some morning on entering their parlour they saw utter strangers, with grim countenances, occupying chairs that used to radiate with loved familiar faces, than they will be on finding the outré meanings which this writer foists on several well known words. "*Vicarious*" is one of these. As its Latin derivation imports, it is synonymous with substitutionary. It signifies the performing of functions, or standing in the place of another. But our author after acknowledging this, explains that by Christ's sacrifice we are simply to understand that He, to "bring us out of our sins," was "at the expense of great suffering and even of death" itself, "*profoundly identified with us in our fallen state, and burdened in feeling with our evils.*" We italicise the words that our readers may observe how the doctrine of sympathy puts that of substitution quietly out of court. "Vicarious" is virtually made to signify suffering *with*, instead of suffering *for*. Hence the following, "He will so insert himself into the miseries, and even into the guilt of their state, as to have them a burden on His feeling * * * * to bring them relief." Christ he declares "is not legally substituted in our place," and affirms, "I do not, to speak frankly, know a passage of Scripture that can with any fairness be turned to signify a legal or judicial substitution of Christ in the place of transgressors,—none that, taken with only a proper Christian intelligence, can be understood as affirming, either the fact, or the necessity, of a compensation made to God's justice, for the release of sin." No defect in the author's memory, as his own pages prove, can bear the blame of such limited knowledge, but that can be no trifling film that veils his mental eye from such passages as these:—"The Son of man———came to give his life a ransom FOR many;" "in due time Christ died FOR the ungodly;" "Christ our passover, is sacrificed FOR us;" "who gave Himself a ransom FOR all." The Greek language cannot more clearly indicate the idea of substitution than it does by the preposition *uper* employed in these verses.

The author attempts to prove and illustrate his pet meaning of "vicarious sacrifice" by finding, as he imagines, such sacrifice belonging to "the essential nature of all holy virtue:"—"The eternal Father before Christ, and the Holy Spirit coming after, and the good angels both before and after, all alike have borne the burdens, struggled in the pains of their vicarious feeling for men." Thus he tells us "God as the eternal Father suffered before Christ;" "There is a cross in God before the wood is seen on Calvary;" "God was suffering in feeling for the ages to be, even before the evil was;" "In His wide world operation the Spirit is enduring, not Pilate, and the soldiers, and a few priests, but the contradiction of all sinners that live." Angels are "pressed by the same love that Christ was, and drawn by the sublime necessity of their own perfect character, to bear our lot of shame and loss, in a similar extension of their suffering sympathy." All this might be true if the phrase "vicarious

sacrifice" burnt the incense which the writer flings on its altar, and meant sympathy and not substitution. But it does not; therefore we discard the meaning for which he pleads, and the doctrine he rears upon it, viz.: "Christ's vicarious action is no prodigious matter." We suppose it is not by the side of what he calls "the sublime reality and solidly grand magnificence of "vicarious sacrifice!"

Dr. Bushnell's idea of *forgiveness* will find no welcome from the man who joins with the Psalmist exclaiming, "blessed is he whose transgression is forgiven, whose sin is *covered*." He affirms "neither is it any principal thing that Christ is here to prepare a possibility of forgiveness for sin. That is, if anything, a secondary and a subordinate matter." Hence he says, "I do not even recall any single mention, by the New Testament writers of the fact that Christ, in his death, was laying a necessary '*ground*' of forgiveness, or justification, without which it would not be safe, as a matter of law and sound government, to forgive." Such a fit of obliviousness can only surprise us, in view of passages like these, which abound—"*through this* man is preached unto you the forgiveness of sins"—the reason of such a medium being "the blood of Jesus Christ cleanseth from all sin;" "In whom we have redemption through his blood, the forgiveness of sin." No language, we contend, however select or explicit, can be said to be even respected by the torturing criticism that would eliminate all reference in these and kindred passages, to the *ground* of forgiveness. Take the criminal in his cell—his guilt is unpardoned—physical disease is at the same time preying upon him—his state is one of condemnation, and no arresting of a mere bodily malady can effect a change in that state. Let the royal pardon, however, be sent him, and he is thankful not only to his physician but to his monarch. A sinner trembling under a consciousness of guilt finds relief only in such declarations as these:—"God delighteth in mercy." "If we confess our sins He is faithful and just to forgive us our sins." "I have *blotted* out as a thick cloud thy transgressions." But how would our author comfort the conscience-struck man? Why, by telling him "forgiveness must be executed by an inward change that takes him out of his bondages." Christ comes to work out forgiveness, or rather to work it in," and the tearful penitent, is left in harrowing doubt as to what *degree* of "inward change," and what *amount* of this "working in," are necessary to warrant his rejoicing as a forgiven man. Our author's view of "executing forgiveness" strangely overlooks the necessity of a change of *state*, as quite as essential to salvation as a change of *character*. Indeed the former he has already pronounced to be "a secondary thing."

Dr. Bushnell's meaning of ATONEMENT is equally unscriptural. *The* Atonement we have ever regarded as lying at the foundation of our brightest hopes and purest joys. But what is Atonement? The answer has often been given "an expedient substituted in the place of the literal infliction of the threatened penalty, so as to supply to the government just and good ground for dispensing favours to an offender," and the CHRISTIAN Atonement is "Atonement by *sacrifice*," in other words, by substitution and vicarious suffering. Such Atonement was made by the Lord Jesus Christ. Hence says Paul, "we joy in God through him by whom we have received the Atonement." Not thus does our author speak of the great end of Christ's mission, for he contends that "the glory of his incarnate mission is this, and in this is the gain of it, that he unbosoms in time what love and obedience to law were hid in God's unseen majesty, or but dimly and feebly shown before." He assures us the principal matter in Christ's work was to "inaugurate a grand, restorative, new-creating movement on character—the reconciliation—that is of men to God." It consisted in "getting hold of men's moral convictions," in "coming at their consciences." He even declares "I am obliged to disallow the necessity of any such penal satisfaction, or indeed of any compensation at all to God's justice, for the release of transgression; that is, of any compensation beyond what is incidental to the vicarious sacrifice and the power it obtains by declaring the

righteousness of God." Alluding to the passage "by whose stripes ye are healed," he says, "they are not penal stripes inflicted for God's satisfaction, but such a kind of suffering as works a divine healing in us." When Christ gives himself for our sins, "no compensation," declared this writer, "is even thought of." "He had never undertaken," we are told, "to bear God's punishments for us, but had come down simply as in love, to the great river of retributive causes, where we were drowning, to pluck us out." Could any man, we ask, if he determinately resolved to do so, more flatly contradict than does Dr. Bushnell (not wilfully) these inspired declarations? "He was wounded for our transgressions"—"he was bruised for our iniquities"—"the chastisement of our peace was upon Him"—"the Lord hath laid on him the iniquity of us all"—"Messiah shall be cut off, but not for himself"—"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." The doctrine of Atonement so plainly exhibited in these Scriptures is by our author really ignored, and we can only wonder he does not see that if God can forgive sin without any consideration, and without any guarantee for the security of his government, it will be difficult to prove there is in sin any heinousness at all, or even that such a thing as sin exists. We would remind him *where* it is said "fools make a mock at sin, but among the righteous there is favour." He knows that the word here rendered "sin" is the same that in Isaiah liii. 10., is translated "an offering for sin." Thus interpreted the proverb becomes parallel with the declaration of the apostle 1 Cor. i. 23, 24, and we ask Dr. Bushnell to pause ere he again pour contempt on that "vicarious sacrifice" which is the joy of God's friends, and the sport only of fools. "The death of Christ," as one beautifully observes, "is the price paid, not for the gratification of personal vindictiveness, but for the satisfaction of legal claims. It is the expedient prompted by infinite love for the bestowment of a mercy which shall not *steal* its way behind the throne of a justice that sleeps, or *force* its way over a justice that is trampled under foot, but which shall come to us in an open and honourable manner, under the eye and with the sanction and smile of justice." Here we have, we think, a lucid exposition of the philosophy of the Atonement according to the Scriptures. "Not so," says our author. "Atonement," he avers, "is such a working on the bad mind of sin as alone it reconciles it to God, covers up and hides for ever the wrong of transgression, assures and justifies the transgressor." Once more, "Atonement is a change wrought in us." Then the apostles are wrong! We shall believe they are when Dr. Bushnell is proved to be right, but not till then.

PROPITIATION he calls "an objective conception by which that change (wrought by atonement) taking place in us, is spoken of as occurring representatively in God!" How different the language of Paul when he says, "We are justified freely by His grace through the redemption that is in Christ Jesus, whom GOD HATH SET FORTH to be a propitiation through faith in his blood!" How different, as well, the language of the beloved disciple,—"He is the propitiation FOR our sins, and not for ours only, but also for the sins of the whole world."

Alluding to Luther's *articula stantis, vel cadentis ecclesiæ*, this writer tells us he "could more easily see the church fall," than credit the usually received doctrine of justification by faith! On this subject—on the Jewish sacrifices, which he often sadly misinterprets—and on many other solemn themes handled in the volume, we should have broken a lance with the author, had we been writing an article instead of a simple notice. His special pleading, we acknowledge, indicates his earnestness, but the argument he urges in support of *his* doctrine of "Vicarious Sacrifice," limps from the beginning of the volume to the end. There are, however, some passages of great eloquence, and we can only wish they had been laid at the shrine of evangelical truth, instead of at that of "the charlatanism of interpretation" which, like him, we regard as "really one of the saddest chapters of our Christian history." We are no admirers of certain forms of phrase, and certain new words, in which the

author, who can be both lucid and elegant too, when he chooses, occasionally indulges. We refer to "righteousing," "transactionally," "*being* in vicarious sacrifice," and other expressions which, such a master of language as he, could easily have dispensed with. In parting with him we ask leave to enquire 1st, Is the view he takes of "vicarious sacrifice" really, as he intimates, beyond the reach of the human understanding "unless it is drawn out of the souls own consciousness, in some elementary degree?" If so, much of the bewilderment we have felt, as his readers, is explained. 2nd, What does he mean when he says, "a law propounded with a penalty, to a realm in perfect holiness, would even be an impropriety, or blameable offence to 'upright beings'?" What of the law to our first parents? Was Eden not "a realm in perfect holiness"? 3rd, Does he wish us to enlarge our creed by believing in the sacerdotal office of the armies of the sky—that angels are priests? How does he reconcile his statement "God in the Old Testament before Christ and the Holy Spirit in the times after Christ, and the good created minds both before and after, are and are to be, in one accord with Christ enduring the SAME kind of sacrifice;" with the statement in the same page, "If it be true that love is a principle of vicarious sacrifice, then it will be so, not in Christ only, but as truly in God the supreme, or the God of revelation previous to Christ's coming. I say "as truly" it will be observed, NOT of course that He will have done, or endured the SAME things." We submit the author need not have ventured so nearly on at least a seeming contradiction. In laying down our pen it is with the fervent prayer that instead of his continuing to advocate his present theology, he may, afresh, study that which "the glorious gospel of the blessed God" supplies, and that he may adhere to what he tells us is his purpose "either to have no gospel at all, or to accept the gospel that is offered him."

THE BLESSEDNESS OF OBEDIENCE.*

IN the thirteenth chapter of John's gospel there is recorded an instance of Christ teaching by personal example. Girding himself with a towel, and pouring water into a bason, He began to wash the disciples' feet, that he might by so doing inculcate both the grace of humility, and the duty of mutual good will. Hence he said, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example." And then as a sort of summing up both of the preceptive teaching and the exemplary practice he adds, "If ye know these things, happy are ye if ye do them." These words enunciate a principle which is applicable not merely to the particular line of conduct with which they stand connected, but also to the whole of the Divine commands. In reference to each and all of these it may with equal propriety be said, "If ye know these things, happy are ye if ye do them." And yet in looking round upon the professing Christian church one is painfully reminded of the fearful discrepancy which exists between the knowledge possessed and the obedience rendered. Perhaps all of us are guilty of neglecting duties of which we are not ignorant, and for the neglect of which we are very apt at excusing ourselves. Indeed it has become a somewhat common practice in these days for those who "profess and call themselves Christians" to act as though the will of Christ were not *absolute*, but capable of being either widened or narrowed as their preferences dictate. With a spirit thoroughly alien from that exemplified by Christ when he said, "Thus it becometh us to fulfil all righteousness," there are those who can tell us which of the Divine commands it is necessary to obey in order to be saved, and which not. These persons have their two tables of the law, on one of which are written the commands which are absolute, and on the other those which are contingent on the creature's good will; and a good deal of breath has been spent and paper wasted in trying to determine on which of these two tables some of the Divine commands are to be put.

* The substance of a Baptismal address delivered at Scarboro.

Now I am not going to remark at present on the essential wrongness of such conduct as this. What I want to direct your attention to is, its legitimate and necessary effect. With a fearful force it recoils upon those who perpetrate it. Even in this life such persons reap the reward of their unhallowed temerity, and that reward is seen in the lessening of their religious joy. Holy Scripture literally teems with such passages as this, "Blessed—*i.e.* happy—are they that keep His testimonies, and that seek him with the whole heart;" in thorough keeping with which is the text just now quoted, "If ye know these things happy are ye if ye do them."

The fact which such passages as these put before our mind is that happiness is the out-growth of obedience to the Divine commands. A little reflection will show how obviously true this is. True indeed, not only of Christ's commands, but of the whole circle of the Divine will; as true of Sinai and Moses, as of Calvary and Christ. And it is true just simply for this reason: in the laws which God has given for the government of men, he has been guided by the consideration of his creature's happiness. Knowing vastly better than we can what would be best for us, He has made that best thing binding on us by all the force of law. If you want to ascertain the correctness of this statement for yourselves, you have but to test by it any of the commandments given by God to men. The decalogue, or ten commandments given to Moses, will, as you know, thoroughly stand the test. There is not one of them but which, if obeyed, is calculated to enhance our happiness, whilst the things which cause misery and strife the wide world through, are the violations of them. Universal happiness would follow universal obedience to God's law. Precisely the same things may be affirmed of the commands which Christ has given. They are not arbitrary enactments, not unnecessary restrictions, not mere ceremonies; but they are channels through which holy joy, and sacred peace, flow into the heart of the obedient. On this point I might appeal with the fullest confidence to the experience of all who have turned their feet "unto the divine testimonies," for that experience accords with the sentiment of David, "Great peace have all they that love thy law;" whilst not less to the point would be the testimony of those who "know the Lord's will, but do it not," for of all persons, perhaps, they are the farthest removed from happiness whose daily life is a struggle against the light they have.

I proceed now to apply these remarks to the command which some before us are about to obey. One of the things Christ has commanded us to do is to "confess him before men," and for this purpose he instituted the ordinance of baptism, which is "the making of a good confession before many witnesses." Hence in apostolic times the multitudes who, under conviction of sin, asked what they must *do*, were exhorted to repent and "be baptised"; and their baptism was, what one of the articles of the Church of England declares baptism to be, "a mark of difference whereby Christian men are discerned from others." This purpose it is intended to serve now, and consequently can only be appropriately administered to those who give credible evidence of "repentance towards God, and faith towards our Lord Jesus Christ," for it must be a mistake to give the sign where there is not the thing signified. But the fact to which I wish more particularly to direct your attention is, that the happiness which is common to obedience to Christ is realised, and to a very large extent too, in fulfilling the baptismal command. On this point Scripture presents us with the most satisfactory testimony. My time will permit only a passing reference to three cases; and the first of these is, that of the multitudes baptised on the day of Pentecost, who are described as those that "gladly received the word," and who are said to have "continued with one accord in the temple *praising God*." The obedience which they rendered opened a well-spring of gladness in their hearts, out of which there rose the songs of grateful praise. The next case is that of the Philippian jailor. It was from the midst of a perfect tempest of conviction and fear, of which the earthquake that shook the prison walls was a fit type, that the poor man asked, "Sirs, what must I do to

be saved?" Paul directed him to believe on the Lord Jesus Christ, and when he did that, he, as a matter of course, was baptised; and the very next thing you read of after his baptism is that he "*rejoiced*," shewing that in his case, as in the other referred to, joy followed quickly on the heels of obedience. Exactly so was it with the Ethiopian Eunuch. You have no sooner read that he was baptised, than you read that he "went on his way *rejoicing*." Now I take it for granted that there must have been some specific intention on the part of the Spirit in thus recording the happiness which these early converts experienced after baptism, and that specific intention I believe to be, not the magnifying of a rite or ceremony, but the exemplification of the truth that the paths of obedience are "paths of pleasantness." Baptism, when administered according to Scripture precept and precedent, *is* an act of obedience to Christ, and Christ blesses with the consciousness of his approval those who render it. There are many of you whose experience corroborates this. The season of your baptism was one of hallowed peace and joy, the *day* of it was one of the festive days of your religious life; Christ was felt to be inexpressibly near, and the Spirit, although unseen, descended from above. I can never forget the day when I "confessed Christ" by being immersed in the name of the sacred Three, and O how many times since have I wished that I could live over again its hallowed hours!

And yet there are some who call baptism a "cross"! Well, it must be conceded after all there is something in the thing itself which, if there be a particle of pride in us will find it out, or, if our hearts be not really constrained by "the love of Christ," will make it an exceedingly difficult command to obey. But then it is just because baptism does thus try the strength of our love, and the depth of our humility, that it forms such a very good test of the reality and extent of our religion. Jesus Christ did not intend his commandments to be easy to any but those whose hearts are in unison with his own, and to all such, his yoke is "easy" and his burden is "light." Love makes obedience sweet.

At the commencement of this address I observed that those who consciously neglect the Divine commands, reap the reward of doing so even *in this life*: there is a sadder side of the question to which, in closing, I must just for one moment refer. What mean such texts as the following? "To him that knoweth to do good and doeth it not, to him it is sin." "He that knoweth his Lord's will and doeth it not, shall be beaten with many stripes." The former of these two passages teaches that the guilt of our disobedience is in proportion to the measure of our knowledge; and the latter, that where knowledge and disobedience have gone hand in hand, they lead on to a more dreadful doom. The practical bearing of such truths is really startling, lifting into view as they do the solemn fact that it is not merely our happiness here, but our happiness hereafter that is affected by our disobedience to the truth. Be it ours so to act, that we may hear Christ say to us at last, "Well done, good and faithful servant."

Scarborough. RICHARD BAYLY.

Correspondence.

CHURCH DISCIPLINE.

To the Editors of the Primitive Church Magazine.

DEAR BRETHREN,—In my article on "church discipline," which appeared in your October number of last year, there were several points which I was then unable to touch upon, but to which I should like to direct the attention of your readers. *First*, there are in several of our churches, "members" who neglect attendance at their own places of worship, and who, when remonstrated with, plead, as a kind of excuse, that they attend at some other place. What course should the church pursue with reference to such? This is a question which has caused much anxiety to many pastors, and which will, doubtless, cause anxiety to many

others before it is satisfactorily settled. I give "my opinion" with much diffidence, but I most decidedly am of opinion that such persons, after having been expostulated with, and, after proper means have been employed to bring them to a right state of mind, if they continue to act so inconsistently, should be at once withdrawn from, on the ground that they are walking "disorderly." The learned and judicious John Owen, D.D., in his "works, edited by the Rev. William H. Goold, D.D.," vol. xvi. p. 151, says, "The power of the church towards its members (for it hath nothing to do with them that are without) may be referred unto three heads:—1st, the *admission of* members into its society; 2nd, the *rule* and edification of them that belong unto it; 3rd, the *exclusion* out of its society of *such as obstinately refuse to live and walk according unto the laws and rules of it.* And these things belong essentially and inseparably unto every free society, and are comprehensive of all church power whatever." This statement is sound, and not to be gainsayed. The discipline of the church is by the appointment of Jesus Christ, and is agreeable to the light of nature, the rules of common equity, and the decisions of enlightened consciences. The method of its administration, and the exercise of its power and acts are so determined, prescribed, and limited in the New Testament Scriptures, and by the help of our common reason, that we have no need to fear making any very great mistake regarding it, if only we are seeking the glory of Christ, and not our own. The whole authority of the sentence, power, and efficacy of church discipline is purely spiritual, having respect to the consciences and souls of men, but not to their temporal concerns or to their civil liberties. Keeping these things in mind, what is the Scripture law with regard to the special case we are considering? We think we have *a general rule* which will meet this case in 2. Thess. iii. 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." None will contend that a church member is walking *orderly*, who neglects to attend the services of the church of which he is a member, and attends elsewhere. If such a one be not walking *orderly*, he must be walking "*disorderly*," and if walking "*disorderly*," the course the church should take with respect to such a "brother" is, *to cease to have fellowship with him.* We are not to count him "as an enemy, but admonish him as a brother," (verse 15) although we withdraw ourselves from him on account of his "disorderly" walk. The order of the church, the comfort of the pastor, and the welfare of those members who might be influenced by such a "brother," demand that he should be accounted no longer a member. If this be not done, and the member be allowed to absent himself from the communion of the church when he please, then others may do the same, and the result will be the dissolution of the church altogether. We are expressly commanded "to consider one another, to provoke unto love and to good works: *not forsaking the assembling of ourselves together, as the manner of some is.* (Heb. x. 24 25).

It is the duty of all church members, if they do not spiritually profit in one church, to join themselves unto a sister church in which they shall receive edification, and if there be no such sister church with which they can unite, to remain constant in attendance in the church with which they are united; zealously performing the duties of their membership, with a single eye, to the glory of Christ. If, however, they depart from the church *without cause*, let them be dealt with as obstinate offenders.

There are four other questions I will simply state for the consideration of some other of your correspondents: 1st, What course should the church pursue towards one of its members who desires to leave its communion and unite himself with a Pædobaptist society? In any such a case, ought not a Baptist society to withhold a certificate from such an inconsistent brother? Is not such conduct virtually a betrayal of Baptist principles altogether? 2nd, Is the church *scripturally*

warranted in *excluding* from membership for marriage with an unbeliever, when the unbeliever is not opposed to religion either in walk or practice? I mean by that, when the person to whom the member is married attends a place of worship, and leads an upright, moral life. I think the church is not warranted to *exclude* in such a case. 3rd, Can a member be justified in leaving a church on account of a difference between him and some other members, such difference not being of such a nature as to call for the cognisance of the church? I think not. 4th, Can a church member withdraw from a church without becoming subject to discipline, when he has no intention of uniting with another church? I do not think the church would be justified in allowing him to do so.

A calm and temperate consideration of the above questions would not fail to be productive of good.

I am,

Yours truly,

Glasgow. T. W. MEDHURST.

Poetry.

COMMUNION.

(ORIGINAL.)

NATURE with all her glorious sky,
And floods of light that flow from thee;
Are nothing, Lord, compared with bliss,
That whelms us with Thy sympathy.

No crowns that gleam with jewelry,
Nor sceptres wrought of finest gold,
Nor royal robes, nor worlds of wealth,
Can charm us who Thy face behold.

Nor ties that bind a friend to friend,
Nor bands we weave of purest love,
Nor choicest joys of home and kin,
Are precious as Thy favours prove.

Then let us, Lord, commune with Thee,
And lowly gaze upon Thy face;
And even in this vale of tears,
Dissolve into the trance of grace.

And whilst we break the emblem bread
And pour and drink the symbol wine;
O fill us with the food of God,
And help us live the life divine.

And then infold us in Thine arms,
And let us lean upon Thy breast,
And feel the throb of sympathy,
And taste the extacy of rest.

IOTA.

Page for the Young.

THE TENTH COMMANDMENT.

"Thou shalt not covet," said all the boys in a breath; and then each one repeated it from beginning to end.

"That means you mustn't wish for things that don't belong to you," said Frank.

"I don't see how you can help it!" exclaimed Sam. "I see heaps of things every day that I want."

"There are two ways of wishing," explained the teacher. "We may wish for things which we cannot get but in an improper and dishonest way,

or we may wish for things which we can ask for, or buy, or earn. One way is wrong, and the other right. One way will make us industrious and careful, in order to obtain what we want, and the other will lead to dishonesty and crime. I will tell you a story to explain this.

"When I was teaching school up north, one afternoon I put some money into my desk. There was a bill, and a silver five cent piece. At recess the scholars played touch-and-run in the room. My desk was a little way open; and the boys, as they ran past it, could see that little piece of money, which was new and bright. One boy, named Waldo, stopped and looked at it. That made him want it, I suppose; for after he had run past the desk three or four times, I saw him put in his hand slyly, and take it out, and slip it into his pocket. What commandments had he broken so far, boys?"

"He coveted, and broke the tenth; and stole, and broke the eighth," said Sam.

"I had seen him take the money; but I wanted to give him a chance to be sorry, and confess his fault; and so, before school was done, I told the scholars of the money I had lost, and talked to them of the great sin of stealing. And then I told them that I would wait after school, that the child who had done the wicked act might come to me and own it, and return the five-cent piece. But Waldo did not come. He made his bow, put on his cap, and walked off just like the others. Did he break any commandment then?"

"The ninth," said Frank.

"But he did not speak a word."

"Never mind; he lied, though."

"I thought I would go then to his mother's, and tell her about it; for I felt very sorry for Waldo, and was afraid he would go on to steal more and more. I found her in great trouble. It was an hour after school, and the child had not got home yet; and, said she, 'It is my rule for him to come straight home from school, and he knows it.' Boys, had he broken any other of God's commandments?"

"The fifth," answered all the boys.

"Yes, he disobeyed his mother. Pretty soon he came in, his face and hands all daubed with molasses candy.

'Where did you get candy?' asked his mother. 'John Smith gave it to me,' said Waldo. 'It is not so, my child, you bought it with the five-cent piece you took out of your teacher's desk this afternoon.'"

"He broke the ninth commandment over again," said Sam.

"Certainly. Waldo looked at his mother, then at me, and burst out crying. Poor child! how sorry I felt for him, that he should have been led into so many sins. And, dear boys, remember this story. If you break the tenth commandment you will be sure to break others. A good man once said we must never wish for anything which we could not kneel down and pray for. If we do this, it will be sure to keep us from using any wicked means to obtain it."

THE DYING BOY AND HIS FATHER.

A boy lay on his bed, weak and pale from a severe sickness. He had early loved the Saviour, and though life was beautiful, he was willing to die.

"You are going to heaven, my dear boy," said the minister, smoothing his wavy brown hair. "You are now in the dark valley, but Christ is with you. 'I am with you always,' he says 'even unto the end.'"

"I know it, I know it," answered the child, "'I am with you always,' *but say the other.*"

"*What* other, my darling?" asked his mother.

Jamie's breath grew shorter; but at last he said, turning his eyes full upon his father, who was not a Christian, "'*Be ye also ready.*' O God," he prayed, "may my father never be able to forget, '*Be ye also ready.*'"

"My darling Jamie," cried his father, throwing his arms around him, "you must not die."

But the dear boy pressed his cold lips upon his father's cheek, and still eager to do him good, he gathered up all his strength, and again said, "Father, *be ye also ready!*" and so died. That message was never forgotten.

Reviews.

New and Important Works by James Nichol, Edinburgh. London: James Nisbet and Co. Dublin: G. Herbert.

I. *A Commentary on the Epistle to the Hebrews.* Being the substance of Thirty Years' Wednesday's Lectures at Blackfriars, London. By that holy and learned divine, WILLIAM GOUGE, D.D., and late pastor there. Before which is prefixed a Narrative of his life and death. Vol. II. Quarto, Pp. 376.

II. *The Works of Henry Smith.* Including sermons, treatises, prayers, and poems; with life of the author, by THOMAS FULLER, B.D., and other Biographical Notes. Vol. I. Large octavo. Pp. 500.

I.

We have already had the pleasure of introducing to our readers the first volume of Dr. William Gouge's commentary on the Epistle to the Hebrews, and of giving the leading features of his holy and useful career. The second volume is now before us, and most cordially do we recognise its value as an exposition, and recommend our readers to possess themselves of this treasury of biblical instruction.

The discourses that compose this work were delivered during a period extending over thirty years, and all that while, the people, *instead of clamouring for a change*, continued to flock in crowds from their haunts of business or pleasure, to Blackfriars church, on the Wednesday morning, to hear this exposition. Yea, more, says Dr. Gouge's biographer—"When the godly Christians of those times came out of the country unto London, they thought not their business done unless they had been at Blackfriars' lecture." This was the style of preaching that reared and nourished and formed the noblest and greatest Christians England has ever produced. These were the men that taught a theology which has influenced the religious thought of the nation for ages, and shall live as long as the Bible is loved. These were the heroes and martyrs that fought out for us the battle with despotism and Popery. We owe them an immense debt, for they laboured and we have entered into their labours.

The times have changed since Dr. William Gouge could fill to overflowing the spacious church of Blackfriars on Wednesday mornings for thirty years in succession with expository discourses on one single Epistle, the Epistle to the Hebrews! Such discourses would, alas, for these degenerate days, empty any church or chapel now in three months. The sensational sermon has taken the place of the solid exposition of God's word. Mere motto preaching is the order of the day, and those who seek to reform the prevailing taste are generally made martyrs of for their pains. Claptrap declamation has superseded the accurate and pains-taking exposition of large masses of scriptural truth. The result is, as might have been expected, that the Christianity of this age is a weak and sickly thing when compared with the robust piety, and self-sacrificing godliness of the Puritan Period. May the Good Spirit revive among us the love of a sound theology, and of a comprehensive and all-sided preaching of the word of God!

Mr. Nichol has already done an immense work in the direction of correcting the popular taste about preaching and preachers, by his republication of the works of the most eminent Puritan Commentators and Divines. We are thankful that our friend still perseveres in his noble enterprise. We can only repeat with unabated cordiality our good wishes for his success. The readers and friends of "The Primitive," who have the reputation of loving the old theology, are specially bound to aid Mr. Nichol in the sale of these valuable volumes. Our supporters will be richly repaid if they take our advice.

II.

HENRY SMITH, whose works Mr. Nichol is including in his series was,

born at Withcote, in Leicestershire, in the year 1560. He was "of gentle extraction," — his great-grandfather being Lord of Withcote, at the end of the 15th, and beginning of the 16th century. Henry Smith matriculated in 1575 as a member of Lincoln College, Oxford, being then fifteen years of age. In 1583 he took the degree of M.A. as a member of Hart-Hall, being then esteemed the wonder of his age, for his prodigious memory, and for his fluent, eloquent, and practical way of preaching.

In the year 1582 we find him in Leicestershire, dealing, at the request of the "Lords Justices," with a visionary or impostor called Robert Dickons. After this he prosecuted further theological studies under Mr. Richard Greenham, an influential clergyman of considerable note among the early Puritans. In 1587, being then twenty-seven years of age, Mr. Henry Smith became reader or lecturer at St. Clement Danes without Temple Bar, London, at the desire of many of the parishioners, and by the favour of the famous William Cecil, Lord Burleigh, and Treasurer of England, who dwelt in the same parish, and yielded contribution to him. The next year, being the year 1588, he was suspended by the Bishop of London for awhile, but was soon reinstated in his lectureship. In the following year, 1589, Mr. Harewood, the incumbent of the parish having died, the inhabitants petitioned that Henry Smith might succeed him. In this request, however, they were unsuccessful.

It is probable that this disappointment, conjoined with failing health, led to Smith's retirement from the active work of the ministry. We suspect that at this time he went to reside in Leicestershire, and it does not appear that he afterwards held any ministerial charge. There is an entry in the parish register of Husband's Bosworth to the effect that he was buried there on the 4th July, 1591, consequently he must have died at the early age of thirty-one.

Quaint and witty Thomas Fuller says of him:—

"He was commonly called *the Silver-tongued preacher*, and that was but one metal below St. Chrysostom himself. His church was so crowded with auditors, that persons of good quality brought their own pews with them, I mean their legs, to stand thereupon in the alleys. Their ears did so attend to his lips, their hearts to their ears, that he held the rudder of their affections in his hands, so that he could steer them whither he was pleased; and he was pleased to steer them only to God's glory and their own good."

The early editions of separate sermons of Henry Smith's preaching were very numerous, so that they became "a family book." Their style is singularly free from the faults of Smith's age; and as to their matter, they contain a clear, forcible, and earnest statement of the gospel of the grace of God.

The present edition, published by Mr. Nichol, is by far the most trustworthy that has yet appeared. It has evidently been edited with the most scrupulous care. Previous editions have been collated, the references and texts of Scripture have been corrected, and the result is, a text of Henry Smith's works which will henceforth be regarded as the authoritative one. We close this notice by saying that Henry Smith is in every respect worthy to be included in this noble series.

A Biblical and Theological Dictionary, designed as an Illustrative Commentary on the Sacred Scriptures. With numerous Wood Engravings. Sixteenth thousand. By SAMUEL GREEN. London: Elliot Stock, 62, Paternoster-row, E.C. Cloth. Pp. 418.

THIS is incomparably the best and cheapest book of the kind that we have. Of course it is not intended to take the place of such works as Kitto's Biblical Cyclopædia, or Dr. William Smith's Dictionary of the Bible. But for men who have not the time or the means of consulting those larger works Mr. Green's will be invaluable. The present edition, which is the 16th, has been carefully revised, and brought down to a level with recent discovery and criticism. Sunday school teachers, local preachers, and others who do not possess the

volume should lose no time in getting it. It will make a capital present.

Praying to Christ: a Reply to Bishop Colenso. By C. SCHWARTZ, D.D., Minister of Trinity Chapel, John-street, Edgeware-road. London: Elliot Stock. Paper cover. Pp. 48. THIS pamphlet contains two discourses; one, on the Divinity of Christ; and the other, on Praying unto Christ. They are both written in a calm and temperate spirit, and are likely to do good service just now. The work has our most cordial commendation. No Unitarian can be justly offended by the style in which it is written, while the orthodox will be refreshed and strengthened by its perusal.

The Cottager and Artisan. By THE RELIGIOUS TRACT SOCIETY. Vol. VI. For 1866. Price 1s. 6d. Stiff cover. Pp. 98. London: 56, Paternoster-row.

THIS is another of the admirable volumes issued by our old friend, The Religious Tract Society, for the instruction and edification of our working men. The monthly numbers are only one penny each; the bound yearly volume is 1s. 6d. It is one of the cheapest and best works of its class that we have ever seen. The wood-cuts are very numerous and very good. It is more than worth its price even as a picture book. But the letterpress is as excellent as the illustrations. The circulation of this publication in the cottages and families of our working population would be sure to produce good fruit.

Pearls from the Golden Stream. The volume for 1866. Crimson cloth. Gilt lettered. Pp. 192. London: Houlston and Wright, 65, Paternoster-row. E.C.

THIS is a halfpenny monthly, and is a marvel of cheapness and excellence. How it is produced at the money, we know not. We are sorry to learn from an Editorial Note at the end, that, "while it never yielded a profit, this year it has been a positive loss to the editor." Nothing short of a very large circulation can enable a magazine, which contains three wood cuts, besides sixteen pages of letterpress, to pay at a halfpenny. We hope the editor will not have to complain of loss at the close of 1867. He has our best wishes for the success of his little magazine.

In addition, we have received the following:

A Brief Memoir of Benjamin Tatham, (late Minister of the gospel at Eastbourne); to which is added a Selection of Letters, and an account of Mrs. S. Prodger. London: W. H. Collingridge, 117, 118, 119, Aldersgate-street, E.C. Price Sixpence. Paper cover. Pp. 64.

The Watchmen of Ephraim. Edited by JOHN WILSON. For December, 1866. Price 6d. London: W. Macintosh, 24, Paternoster-row.

The Gospel Magazine and Protestant Beacon. Edited by the Rev. D. A. DOUDNEY. London: W. H. Collingridge. Price Sixpence.

Quarterly Reporter of the German Baptist Mission. For October. Price Twopence, including postage. London: Elliot Stock.

Clifton Sermons. Price Twopence. *The Little Gleaner.* Price One Penny. *The Sower.* Price One Halfpenny. All by Houlston and Wright.

Intelligence.

INDIA.

UNITED COMMUNION, ETC.

Madras, East Indies,
October 27th, 1866.

DEAR SIRS,—The following account of a United Communion of the Madras Strict Baptist Church with the Native Strict Baptist Church in H. M's 41st Native Infantry at Perembore (*vide* Primitive Church Magazine for March, 1866, page 67, last paragraph), will, I am sure, be interesting to your numerous readers.

As an expression of our gratitude

to God our Father, and a manifestation of our love to, and oneness in Christ our Lord, as well as for our mutual encouragement, these churches agreed to hold communion together, which accordingly took place at half-past six o'clock in the evening of 2nd January, 1866, at Perembore (a village three miles from the presidency town), where the 41st regiment is quartered. The necessary preparations for the solemn worship were made by our esteemed brother Anthravady, pastor of the Native church, and the place (a large building) was crowded.

The proceedings of the evening were conducted in English, and interpreted in Telugu by brother Anthravady. It was a most impressive, solemn, and happy meeting, ever to be remembered with feelings of delight by those who ate of the supper, if not by all who were present. It was a glorious demonstration of CHRISTIAN UNITY and CHRISTIAN CHARITY, and illustrative of our Saviour's words, "I in them and thou in me, that they may be *one* in us." The number who sat at the Lord's table on this occasion was about sixty, including Natives, Europeans, and East Indians, persons of various castes and colours, from different parts of Asia and Europe. How significant! Nearly fifteen more, brethren and sisters together, were unavoidably absent. One believer in the Lord Jesus, an American, who was present, was so impressed that he determined to know our principles, and after satisfying himself that our views and practices were according to the Holy Scriptures, cast in his lot with us, and became a member of the church.

Before parting, we partook of coffee and other refreshments, very kindly prepared by our zealous and beloved brother Anthravady, in consideration of the distance several of our brethren had to travel.

With reference to former reports from this church which have been published in the Primitive Church Magazine, with the signature of our beloved brother A. Wilson, as elder presiding; to prevent any misunderstanding, I deem it necessary to explain that brother Wilson, having removed to Saint Thomas's Mount, eight miles from Madras, and succeeded in forming a small Strict-Baptist church there, I have been appointed by the church in his place as elder presiding of the church at Madras, by which it will be seen that Strict Baptist principles are spreading in this country.

We are much cheered and encouraged by the articles which appear from time to time in your magazine from the pen of that man of God and zealous Strict Baptist, Mr. William Norton. O that there were more of the same spirit and zeal for the truth as it is in Christ Jesus. We hope he will continue to give your readers the doings and sayings of the churches in America and other parts. His communications are to us like rain falling on a thirsty land.

With reference to what was said in a former report of this church by our brother, Alexander Wilson, regarding the Army Scripture Readers' Society (*vide* Primitive Church Magazine for January, 1865, page 20), I have to mention, as a further illustration of the principles of that society, that another of their readers, a Baptist who was stationed at Poonamallee, has been dismissed on the complaint of a Puseyite chaplain that the reader would not discontinue his occasional attendance at the Dissenters' chapel there. His language to this reader was, "You must know that we only are the *true* church. I came to this country with a definite object; I have still the same object in view, and I will accomplish it." It appears to me that these readers are no more than the tools of the chaplains. Certain it is, that those readers who do not conform in all things to the wishes of the chaplains are soon dismissed, or compelled to resign. We have now Puseyism or Ritualism (which is a resuscitation of Popery) in full bloom here. Is it not the second beast? (Rev. xiii. 11, 17)

In noticing the controversy, between two deacons, in your magazines of August and September last regarding "church government," it strikes me that a statement of our practice might be useful. Our mode of procedure is as follows:—All church matters are

decided by consent of the whole church; and nothing is decided by majority. When we are not unanimous on any point, the business is deferred, and light and guidance prayed for till we understand the case better, and see our way clearly. For the last ten years we have found this mode to work most satisfactorily; and the only way that we can account for so pleasing a result is, that we endeavour to act according to the laws of Christ, especially Rom. xii. 3, 10.—1 Cor. xiii. 4, 7.

I remain, Dear Sirs,
Your servant in the Lord,
H. F. DOLL,
Elder presiding of the Strict Baptist Church, Madras.

THE GOSPEL IN FRANCE.

THE following will no doubt be read with interest. It is a pleasing illustration of the manner in which the knowledge of divine truth is spreading, and affords an incentive to prayer that the "little leaven," may extend its influence throughout the world "till the whole be leavened." It is extracted from a letter by a French Baptist pastor, which will account for the use of idioms which sound strangely on English ears.

T——is a small villiage, two leagues from V——. The Lord has been pleased to begin his work there. One of the inhabitants, a bigoted man, the organist of the Roman Catholic Church of A——, was deceived by priests. He could no longer trust men who had deceived him, but having met with a Roman Catholic who attended a Protestant service, he was induced to see a national minister. The organist talked about Protestantism with his nephew, a shoemaker of T——. They went to a meeting, and found our religion better than theirs; still they went to Mass, and called themselves Roman Catholics. The priest heard how the organist had spoken against Catholicism at the houses of his sister and sister-in-law, and he came to enlighten them. There he found the organist; they discussed, and the priest, defeated, abandoned the strife. The uncle and his friend formed a sort of meeting: they read the Scriptures, recited prayers, partook of the Lord's supper, and yet went to Mass, and said they were Romanists. When I went to A——, the organist heard me and was delighted. He spoke of my preaching to his friends, and took with him his nephew. The shoemaker was moved in his heart, and came to hear me at D——. He said so much good of our meetings that his sister V—— wished to come, and she seized the word of life. This new step to the truth was much spoken of in the place. The priest came again, and asked the shoemaker's mother, a widow, if she were a Protestant, in order to know whether it would be necessary to appoint a particular place in the cemetery for them. She answered, "We are all Roman Catholics." After this the Mayor came, and received the same answer. The organist's meeting was composed of his sister, widow E——, and her two daughters, his sister-in-law, and her two daughters, the shoemaker, and his sister V——. In the village it was said that the E—— family had become Protestants, but they denied it. However, the shoemaker was growing in grace; he feared the world less. He asked me to visit them; I did so, and indeed I did not regret my trouble, nor the fatigue of walking three hours in bad roads; for they listened earnestly, and begged me to return.

The shoemaker saw one of our baptisms. He wished to know the meaning of it, and heard it with pleasure. Some time after, a child was born in his family, and he would not have it baptised, but the uncle joined the family in opposing this idea; the father gave way, and a priest christened the infant. When I saw the father again, he regretted it much, and said, "My uncle is yet a friend of the world, he will not bear the cross." He asked me to have meetings in the village. I went on holidays: at first we only had the persons already mentioned, afterwards a few more came out of curiosity. Then the uncle blamed his relations for having declared themselves to be Protestants. He made opposition, became a Romanist again, then an unbeliever. He adopted Renan's

views, and after that of Swedenborg. His meetings and communion were criticised and abandond, and this vexed him much. He tried to do us harm, but he could not prevent our work. Light dawned upon some, who advanced in evangelical knowledge.

The shoemaker having arrived to the new birth, asked to be baptised. The uncle raised objections, blamed him, said he would see his relation no more. The shoemaker was the first who confessed his faith publicly and received baptism. This man, if he does not possess instruction and talent, has tact, intelligence, earnestness, prudence, and, above all, faith and piety. He may do much good. His workshop is now our meeting-room. His sister V—— next became a believer, and asked for baptism. She is remarkable for her piety, faith, love, and zeal. The day of her baptism was for us all a happy day. Then one of their brothers, a mason, a worldly man and a gambler, was transformed by the grace of God. He has become one of the most earnest, loving, happy and joyful Christians I ever saw. The mother and another daughter were also converted. The opposition of their uncle had not hindered them; but what vexed him most was, to see the daughter of his sister-in-law returning to our meeting and discussing with him openly. A day came when she said to him, "I have received grace, Jesus is my Saviour, I possess the peace of God's children." Soon after we had six baptisms on one day. Oh what a blessed day it was for the church! Our newly-converted members are full of life and love, and are anxious to bring souls to Christ. They have three meetings a-week amongst themselves, and in the midst of them one feels one's self in a focus of life and love. But God granted more grace to his children. The mason's wife, and a bigoted Romanist widow, were converted. The organist was greatly concerned; his sister-in-law and her younger daughter only remained with him. These women invited me to go and dine at their house with their uncle, for to give him an opportunity of saying in my presence, what he says in my absence. I went, and although I spoke of the Christian doctrines and combated Popery, he said nothing against it, nay, he approved all. The women returned to our meeting, but the young girl still attended Mass. However, the Spirit of God came upon her as on Saul of old, and she gave glory to God. She declared that she could no longer go to the Roman Church, for she had received her Saviour by faith; and she enjoys the blessedness of the redeemed ones. She confesses the Lord boldly, without fear, anxious for the salvation of others.

Another family is, we believe, converted. The husband came first; his wife persecuted him. He begged her to come and listen for herself. At last she did so, and the word of God quickened her. As both husband and wife could not leave their little shop at the same time, one came one part of the service, and the other the rest of the time. Afterwards they attended one in the morning, and one in the afternoon. Another widow is also now converted, and so is the eldest son of the shoemaker. Since two months, six or eight persons more seem under the influence of the Spirit of God.

The love, piety, and conduct of our friends have rejoiced the whole village, who witness their change, and think of little else.

A singer of the Church of Rome has come several times to listen to us, and he says we are in the truth.

A friend of the priest had joined us, but with the intention of making fun of it. With another friend, they had set themselves in front of me, with a smile on their lips. As I spoke, they grew serious; at last they were most attentive. Ever since, he attacks us, and has brought a Roman Bible to refute us with. Last Sunday, he came on purpose. I spoke to him, refuted the Romish doctrines, and showed him the passages: he answered not a word, and he took the tracts I offered him.

On December 16th, I had thirty or forty persons in the shoemaker's shop. To this day it has been a little flock, elect and admirable. My God multiply them and keep them in this abundant life, in his faithfulness.

I think a great work lies before us in that village. Pray for us, dear English friends, that God may establish and strengthen them!

ROCHDALE.

FORMATION OF A NEW BAPTIST CHURCH.—On Tuesday, the 8th January, two special religious services of a deeply interesting character were held in the Lyceum, Baillie-street, Rochdale, connected with the formation of a New Baptist Church. It appears that the church at West-street, with which most of those who have joined the new interest have till recently been connected, has adopted the practice of mixed communion, by which, all who have a conscientious objection to join with unbaptised persons in the celebration of the Lord's Supper are virtually excluded from the communion. Under these painful circumstances the Strict brethren met for prayer and consultation as to what course to pursue—the result being, that they determined afresh, by the help of God, to stand firm to the distinguishing principles of the Baptist denomination whatever they might have to endure. This decision was embodied in a respectful letter to the church at West-street, accompanied with the resignation of forty-three of the members who subscribed their names thereto, and measures were at once adopted for commencing the new interest at the Lyceum. On Tuesday morning the Rev. H. Dowson, president of the Baptist College, Bury, preached an excellent and eloquent sermon from Malachi iii. 16, 17, and in the afternoon from Acts ii, 1—4. The devotional exercises were conducted by the Rev. J. Smith, of Bacup; J. Howe, of Waterbarn; and L. Nuttall, of Ogden. At the close of this service, the church was formed in the usual manner, the right hand of fellowship being given to fifty-one brethren and sisters by the Rev. J. Smith, of Bacup, who also addressed the newly formed church in an earnest and impressive manner. The Lord's Supper was then observed, the Rev. J. Harvey presiding; the Revs. J. Smith and J. Howe assisting in the distribution of the elements. Several members from neighbouring Baptist churches, together with the whole of the students from the College at Bury, were present, and communed with the new church at the table of the Lord. The service was concluded by singing "The Christian's Farewell," and the friends separated, feeling that it had indeed been good to be there.

[We cordially commend this infant cause to the earnest and prayerful sympathy of all who desire to keep the ordinances of the gospel as they have been delivered to us by Christ and his apostles.—EDS.

MILNSBRIDGE, SUNDAY SCHOOL ANNUAL TEA PARTY.

THE annual tea party in connection with the Sunday school, Milnsbridge, was held on Christmas Day. The school-room had been neatly decorated for the occasion; upwards of 500 persons sat down to tea, being more than double the number usually present on such occasions. The trays had been gratuitously furnished by the ladies in connection with the church and congregation. After tea a public meeting was held in the chapel, presided over by the pastor, Mr. Chadwick. About 700 persons were present. The report was very cheering,—stating that there had been an increase during the year — principally during the last six months—of ninety scholars, and that many of the teachers and scholars had given their hearts to the Saviour and been added to the church. The meeting was addressed by Messrs. G. Riley and G. H. Hanson, the Superintendents, and by Messrs. J. Cliff, G. Harping, B. Sykes, and D. Dawson. A few recitations were given during the evening, and the whole enlivened by a selection of music by the chapel choir. The usual votes of thanks closed the proceedings. In addition to the usual proceedings a Christmas tree was exhibited in one of the adjoining vestries, well laden with fruit, which had been hung upon its branches by many well wishers of the school. The clear proceeds of the evening, including the Christmas tree and the profits of the tea were upwards of £40, which will be handed over to the treasurer of a special fund which is being raised to pay off a small debt

remaining on the chapel, and to provide some better accommodation for the rising population of the district. A new school having become an absolute necessity.

BAPTIST CHURCH, HUNSLET.

Ordination Services.—The ordination services in connection with the settlement of the Rev. H. Dunn from the Metroplitan Tabernacle College, as pastor, were held on Monday, December 31st, 1866. The afternoon service was conducted by the Rev. S. Hall, of Chapelfold; the the Rev. J. C. Forth, of Bingley, read a portion of Scripture, and the Rev. W. Taylor, of Leeds, offered the ordination prayer; after which, one of the deacons gave an interesting account of the manner in which God had led them to give an invitation to Mr. Dunn to come amongst them. The Rev. H. Dunn gave a pleasing statement of his conversion, call to the ministry, and theological views—the latter being in perfect accordance with the principles and views advocated by this magazine. The Rev. G. Rogers, theological tutor to the College, delivered an impressive charge to the pastor. At five o'clock about 400 persons sat down to tea, and subsequently a public meeting was held under the able presidency of the Rev. W. Best, B.A., of Leeds, who gave a hearty welcome to the new pastor. The Rev. W. Jackson, of Bilston, then delivered an appropriate charge to the church, founded on the words 1 Chron. xii. 18, and, addresses were given by the Revs. S. Hall, J. C. Forth, J. Roberts, G. Rogers, Mr. J. Andrew, and the pastor. The Rev. H. Dunn enters upon his work with encouraging prospects. God having blessed his preaching to the good of many souls.

OGDEN, NEAR ROCHDALE, SUNDAY SCHOOL TEA PARTY.

The annual tea meeting of the sunday school and congregation connected with the Baptist chapel, Ogden, took place on Monday, the 7th of January, attended by 810 persons. Ample provision was made for this unexpectedly large number without any inconvenience. The schoolroom and chapel were tastefully decorated for the occasion. After tea the friends adjourned to the chapel, where the public meeting was held, and presided over by the pastor, the Rev. L. Nuttal. The report, read by the secretary, stated that there were 360 scholars and teachers at Ogden, besides 70 scholars at the branch school at Littleboro'. A good library and an old established school club were spoken of as being well appreciated. Evening classes for the improvement of the young men are well attended. Several scholars during the past year had joined the church, and others had been removed by death; but those who had died had left a pleasing testimony of their eternal happiness in Christ Jesus. Addresses were given by the chairman, the Rev. J. Harvey, Messrs. J. and A. Whitehead, Charles Clegg, the superintendent, R. Smith, of Astley Bridge, and Mr. Wilkinson of the Baptist College, Bury. Recitations were given by the scholars; some of them with admirable tact. Selections from the "Messiah" were sung by the Misses Ashworth, of Todmorden, whose kind and valuable services, gratuitously rendered, highly delighted the audience, and added much interest to the crowded meeting. Several anthems were sung with good effect by the chapel choir. The singing of a child's ditty by three little girls, gave great pleasure and amusement. A bazaar stall, opened same day, realised a good sum towards the yearly liquidation of a small debt remaining upon the new chapel. This meeting has been the largest, and most successful ever held in the district, which speaks well for the influence and usefulness of the school, which as well as the chapel, although in an obscure locality, is largely attended by persons from the neighbouring villages. For all success attendant upon their labours, the friends ascribe all praise to Him who giveth the increase. May we all thank God and take courage.

BAPTISMS.

Oswaldtwistle. — On November 18th, 1866, two young persons, hus-

band and wife, were baptised by Mr. John Brown on a public profession of their faith, and afterwards added to the church at Oswaldtwistle.

LATCHFORD, CHESHIRE, NEAR WARRINGTON.—On Sunday afternoon Nov. 25th, three candidates, two males and one female, were baptised by the Rev. J. Wilkinson. Two of them were from the town of Warrington. A very earnest and solemn address was delivered by the pastor of the church, and it was felt to be a season of refreshing from the presence of the Lord. It is hoped many more such seasons may be experienced. (This should have appeared in last months edition but was sent too late.

MILNSBRIDGE.—September 2nd, two. December 2nd, four. January 6th, four; by Mr. Chadwick.

BACUP ZION CHAPEL.—Lord's Day, December 30th, 1866, six; by Rev. J. Parker, of Salendine Nook.

WATERBARN.—Lord's Day, December 30th, nine—four males and five females; by J. Howe, pastor.

DEATHS.

January 10th, 1867. At the Reedsholme, Sunnyside, near Rawtenstall; Betty, the beloved wife of Mr. Richard Hargreaves, aged 57 years, and was interred at the Baptist Chapel, Sunnyside on the 14th. Her late pastor the Rev. Abraham Nichols, under whose ministry she has sat nearly twenty years, officiated on the mournful occasion, assisted by the Rev. T. Evans, the present pastor.

January 10th. Mr. Abel Wilkinson, a master woodburner, aged 35 years, who met with an accident in his workshop in Wellingtonstreet, Accrington, which occasioned his death instantaneously. Deceased who resided in Stanley-street, was a member of the congregation at the Baptist chapel, Barnes-street, was much respected for his industrious habits and peaceable disposition. What makes this occurrence more distressing is, the fact that the unfortunate man leaves a wife who is near her confinement, and two children to deplore his untimely death. His remains were interred in the Accrington Cemetery on the 15th.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By the TREASURER.

		£	s.	d.
F. M. Whitaker, Esq., Blackheath	S.	1	1	0
H. Everest, Esq., Rochester	S.	1	0	0
Mr. Clements, Newark	S.	0	5	0

By Mr. WHITEHEAD.

At Tewkesbury.

Mr. William Knight, jun.	S.	0	5	0
Rev. T. Wilkinson and Friends		0	15	0

At Cheltenham.

S. W. Fisher, Esq.	S.	0	10	0
Mrs. Sims	S.	0	10	0
Mr. Josiah Habgood	S.	0	10	0
Mr. E. Underwood	S.	0	10	0
Mr. F. Beckingsale	S.	0	5	0
Mr. J. Bloodworth	S.	0	5	0
Mr. H. Whitbread	S.	0	5	0
Mr. J. Bruton	S.	0	5	0
Mr. A. Beckingsale	S.	0	5	0
Mr. Thomas Beckingsale	S.	0	5	0
Mr. W. Beckingsale	S.	0	5	0
Mr. H. Beard	S.	0	5	0
Mr. W. Hopwood	S.	0	5	
Mr. Thomas Wittard	S.	0	5	0
Mrs. James Smith	D.	0	5	0
Four Friends, 2/6 each		0	10	0

At Evesham.

C. Warmington, Esq.	S.	0	5	0
Three Friends, 2/6 each		0	7	6
Two Friends at Warwick		0	5	0

At Leamington.

Mrs. Bates	S.	0	10	0
Mrs. Locke	S.	0	10	0
Mrs. Slack	S.	0	5	0
Mrs. Nutter	S.	0	5	0
Misses Greets	S.	0	5	0
Mr. George Clark	S.	0	5	0
Mr. W. L. Bing	S.	0	5	0
Two Friends		0	5	0

At Coventry.

W. Franklin, Esq.	S.	0	5	0
Mr. W. Pulley	S.	0	5	0
Mr. W. Barber	S.	0	5	0
Mr. T. Bushill	S.	0	5	0
Two Friends		0	5	0

At Rotherham.

Mr. A. Bibbs	S.	0	5	0
Mr. W. Williams	S.	0	5	0
Mr. Brown, jun.	S.	0	5	0
Friend		0	2	0

At Sheffield.

Mr. William Charles	S.	0	10	0
Mr. J. A. Charles	S.	0	5	0
Mr. James Brown	S.	0	5	0
Mr. Percy Rawson	S.	0	5	0
Mr. John Eaton	S.	0	5	0
Mr. Sidney Smith	S.	0	5	0
Mr. J. Jackson	S.	0	5	
Mr. J. Jowett	S.	0	5	0
Mr. Lewis Hiller	S.	0	5	0
Mr. G. F. Fletcher	S.	0	5	0
Mr. Edward Ridgway	S.	0	5	0
Two Friends		0	5	0